**21.] For** (explanation of “*hath made  
foolish*”) when (not *temporal*, but equivalent to ‘seeing that’) **in the wisdom of  
God** (*as part of the wise arrangement of  
God*. Some render it, ‘*by the revelation  
of the wisdom of God*,’ which was made to  
the Gentiles, as Rom. i., by creation, and  
to the Jews by the law:—Chrysostom  
takes it for the wisdom manifest in His  
*works only*. But I very much doubt the  
legitimacy of this use of *wisdom*, as equivalent  
to those things by which the *wisdom*  
is manifested) **the world** (Jew and Gentile,  
see next verse) **through its wisdom**  
(as a means of attaining knowledge: or,  
but I prefer the other, “through the wisdom  
[of God] which I have just mentioned:”  
so Stanley) **knew not** (could not  
find out) **God, God was pleased by the  
foolishness of preaching** (literally, ‘of the  
proclamation;’ by that preaching which is  
reputed folly by the world) **to save them  
that believe.**—Rom. i. 16 throws light on  
this last expression as connected with ‘*the  
power of God*.” in our ver. 18, and with  
what follows here. There the two are  
joined: “*for it* (the Gospel of Christ) *is  
the power of God to every one that believeth.*”

**22. ask for signs]** see Matt.  
xii. 38, xvi. 1; Luke xi. 16; John ii. 18,  
vi. 30. The sign required was not, as I  
have observed on Matt. xii. 38, a mere  
miracle, but some token from Heaven,  
substantiating the word preached.

**23.]** Still the expansion of the words, “*the  
foolishness of preaching*.” Now,a **stumbling  
block** as regards the Jews, and foolishness  
as regards the Gentiles, correspond  
to the general term foolishness before.

**24.]** This verse plainly is a continuation  
of the opposition to ver. 22 before  
begun, but itself springs by way of opposition  
out of the words “*a stumbling block  
to Jews, and foolishness to Greeks*,”—and  
carries the thought back to verses 18 and  
21.

**power**, as fulfilling the requirement  
of the seekers after a *sign* :—**wisdom**,  
—of those who sought *wisdom*.—The repetition of **Christ** gives solemnity, at the  
same time that it concentrates the *power*  
and *wisdom* in the Person of Christ; as if  
it had been said, ‘*Christ, even in His  
humiliation unto death, the power of God  
and wisdom of God*.’

**25.]** Because  
(reason why Christ [crucified] is the  
power and wisdom of God) **the foolishness of God** (that act of God which men  
think foolish) **is wiser than men** (surpasses in wisdom, not only *all which they  
call* by that name, but *men*, all possible  
wisdom of mankind); **and the weakness of  
God** (that act of God which men think  
weak) **is stronger than men** (not only  
surpasses in might all which *they think  
powerful*, but *men themselves*,—all human  
might whatsoever. The latter clause introduces  
a fresh thought, the way for  
which however has been prepared by the  
mention of power in verses 18, 24. The  
Jews required a proof of *divine Might*:  
we give them *Christ crucified*, which is to  
them a thing weak: but this *weak thing*  
of God is stronger than men).

**26.]**  
See a similar reminder on the part of the  
Apostle, 1 Thess. i. 4. **For** seems  
best to apply to what has immediately gone